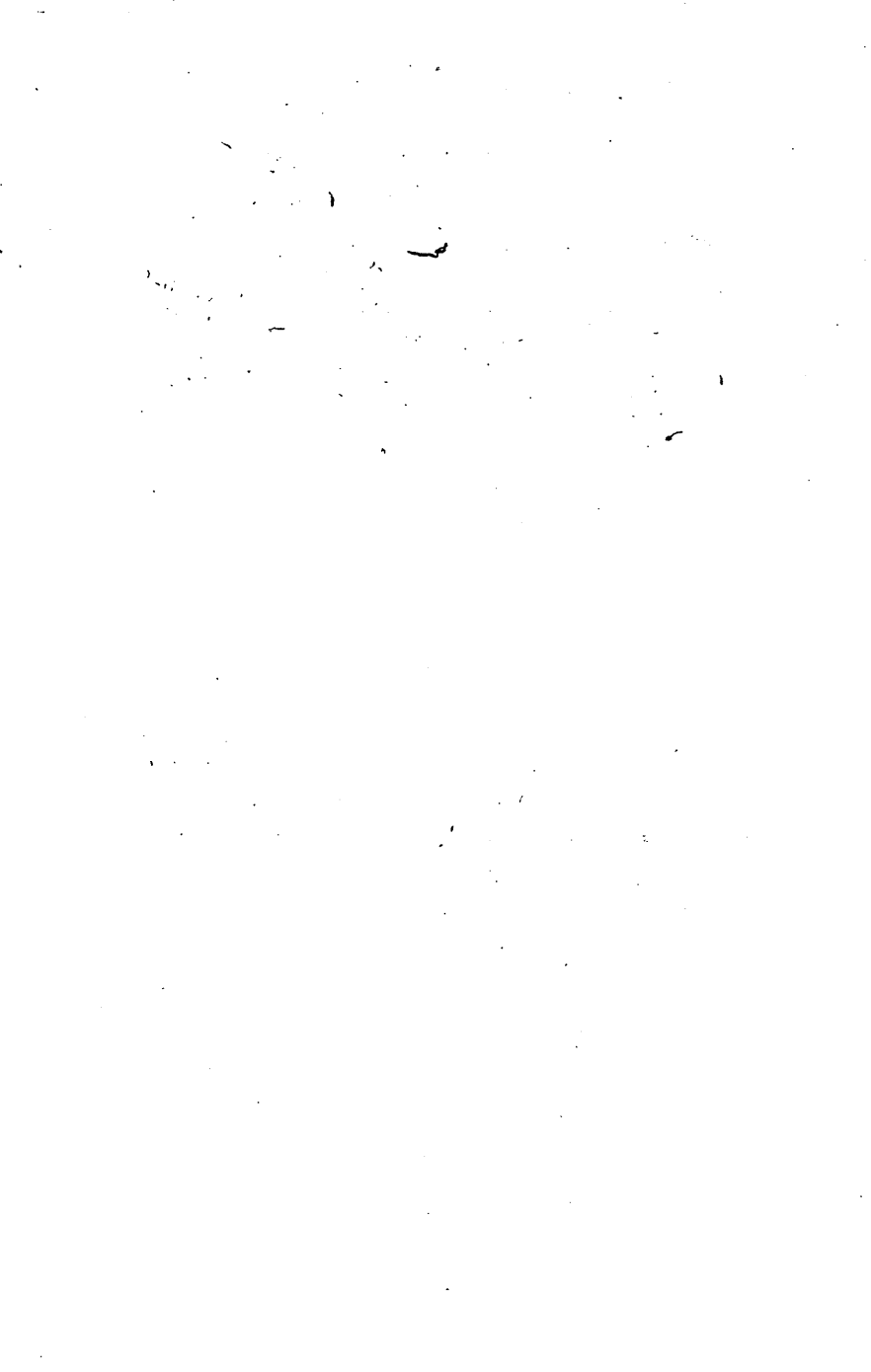


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FIFTY YEARS'
WORK AMONG
WOMEN IN
THE FAR EAST

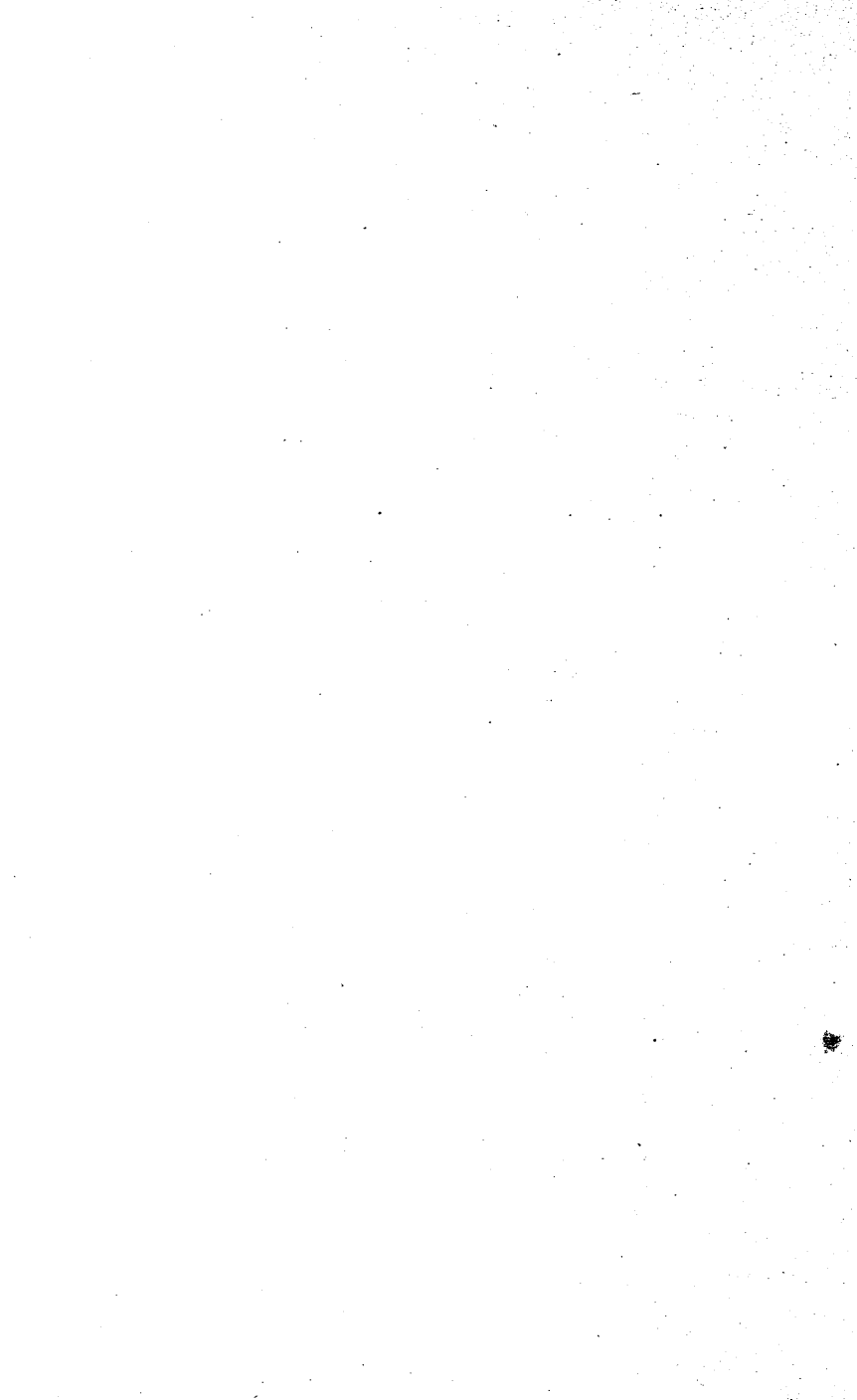
Women's Missionary Association

of the

BAPTIST MISSIONARY SOCIETY

Incorporating the

BAPTIST ZENANA MISSION



JUBILEE
1867 — 1917



Mrs. C. B. Lewis



Mrs. Sale

JUBILEE

1867 — 1917

Fifty Years' Work among Women
in the Far East

WOMEN'S MISSIONARY ASSOCIATION

OF THE

BAPTIST MISSIONARY SOCIETY

(BAPTIST ZENANA MISSION)

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CONTENTS

CHAPTER	PAGE
I. THE WORK AND ITS REASONS - - -	I
II. PIONEER WORK - - -	7
III. THE FIVE DECADES - - -	15
IV. HOME LEADERS - - -	28
V. PRESENT POSITION - - -	30
VI. REVIEW - - -	37
MISSION STATIONS - - -	40
MEDICAL MISSION AUXILIARY—LIST OF WOMEN MISSIONARIES AND STATIONS -	46
LIST OF MISSIONARIES - - -	48

LIST OF ILLUSTRATIONS

Mrs. C. B. Lewis : Mrs. Sale	- -	<i>Frontispiece</i>
Lady Peto	- - - - -	<i>Facing p. 1</i>
Mrs. Angus	- - - - -	„ 4
Lady Lush	- - - - -	„ 10
Mrs. Frank Smith	- - - - -	„ 16
Mrs. Joseph Gurney : Mrs. Underhill	-	„ 22
Mrs. W. R. Rickett	- - - - -	„ 28
The Girls' School at Sianfu, Shensi, 1915	- - - - -	„ 34
At Tsing Chowfu : Summer Class of Bible Women and Girls	- -	„ 34
Girls Visiting the B.M.S. Compound, Delhi	- - - - -	„ 38
Delhi Schoolgirls at Chandni Chowk Chapel	- - - - -	„ 38
Barisal Girls' School : An Open-air Drawing Lesson	- - - - -	„ 40
Teachers and Girls of the United Mis- sionary High School, Entally	-	„ 44

LIST OF ILLUSTRATIONS

Arthington House, Entally, Calcutta	-	<i>Facing</i>	p.	44
United Training College for Women, Calcutta	- - - - -	„		48
Carey Hall	- - - - -	„		48



Lady Peto
(President, 1867-1892)

The Work and its Reasons

THE year 1917 marks an era in the history of the Baptist Missionary Society, inasmuch as the Women's Work of the Society then celebrates its Jubilee.

It was in May, 1867, that an organisation was formed in London entitled "the Ladies' Association for the support of Zenana work and Bible Women in India, in connection with the Baptist Missionary Society." This somewhat lengthy and unwieldy appellation became shortened in 1897 into "The Baptist Zenana Mission." The Society was commonly designated the "B.Z.M.": and in 1914, on the occasion of a closer union with the Baptist Missionary Society, and the inclusion of Ceylon and the Congo in the sphere of operations, the women's mission took the title of the "Women's Missionary Association of the Baptist Missionary Society, incorporating the Baptist Zenana Mission."

In 1881, work was begun in China, but it was dropped after a short time, to be definitely resumed in 1893.

From the first the Association has been directed and controlled by a committee of women, and has collected and disbursed its own funds for the maintenance of women missionaries and their work in the different fields of the Society.

During these fifty years, all of those who took

part in the initiation of the movement have passed away, and it is therefore the more important to preserve some record of the beginnings of the work, and to cherish the remembrance of those who had the first share in it, as well as to give some brief account of its nature and needs and of the difficulties that it has had to face, especially in the early years of its existence.

Women in Non-Christian Lands

In considering this subject, the first matter that engages attention is the position of Woman in non-Christian lands. Here the words of one who has taken a leading part in the training of women may well be quoted as referring to the position of women generally. She says:—"To women even more emphatically than to men it is given to build up the character of the nation. At a first glance it may not seem as if this were the case, seeing that both physical strength and the burden of Government are allotted to men. But there is another strength besides that of muscles—the strength of discernment, love and devotion, to which muscles become a willing servant. Man rows but woman steers. And if the Government of to-day seems to be in the hands of the man, that of to-morrow is in the hands of the woman, because hers are the *children*. Whether as mothers, sisters, teachers or guardians, the training of childhood and early youth lies chiefly in woman's hands. It is the *women* of a country who mainly form its standard of right."

If these statements be true—and surely the history of the world and the experience of life confirm them—how mighty and urgent is the appeal for

Miss
Maynard,
late
Principal
of
Westfield
College.

Christian instruction in the faith of the Gospel among those who have it not, who nevertheless wield so great a power and influence over the whole human race.

In olden times, women in India occupied a high **India.** place in the national life and were free and independent, but as society became more complicated, they slowly but surely sank into a position of inferiority and subjection. This was mainly due to the teachings of their sacred books, but partly also to the Mohammedan conquest of Northern India, which led to the seclusion of Hindu women in Zenanas, in imitation of the practice of the conquerors. Then the evil system of early marriage, with all its attendant ills, the lack of fresh air and exercise, the absence of education and social life, the enforcement of life-long widowhood, and the oppression of dread and hopelessness in their religion, have all combined to make the life of women in India a hard and trying experience.

Indeed, the condition of women generally in all non-Christian lands is a pitiable one. She is the slave, the drudge or the plaything of man, rarely his help-meet or companion. And yet "it is from woman that man receives his first and most lasting impressions, and the true happiness and prosperity of any country depends greatly on the condition of its women." Listen to the epitome of the Hindu woman's life as given by one of themselves: "Unwelcomed at birth, untaught in childhood, enslaved in marriage, degraded in widowhood and unlamented at death."

"While our husbands live," says another, "we

are their slaves, when they die we are still worse off." All Hindus, by their own confession, believe in the sanctity of the cow and the depravity of woman ; and amongst the current and recognised sayings are such as these : " That a woman must never be trusted, that she has no intellect, virtue, or honour, but is continually leading men astray—(she is the " gate of hell ")—that she must never be independent, but be subject in childhood to her father, then to her husband, and in later life to her son." The saying, " As well try to teach a cow, as a woman," expresses the popular Indian opinion as to woman's intellect.

Pandita Ramabai, that enlightened Hindu lady, says that in all her reading of Sanscrit literature she has never found any but a low and degrading conception of woman, and Rudyard Kipling declares that " the matter with India is an all-round entanglement of physical, social and moral evils and corruption, all more or less due to the unnatural treatment of women."

Nihal Singh, an Indian reformer, has expressed his belief that only through the emancipation of its womanhood can Hindostan become great.

China.

Nor is the condition of woman much better in China, where she is supposed to be of a different nature from man, as far below him as the earth is below the heaven, where perfect and entire submission to the will of father and husband is her supreme duty and she is treated as a household chattel, to be bought and sold like any other piece of goods.

Africa.

In Africa the state of things is much the same ; and in all these lands the small esteem in which



Mrs. Angus
(Foreign Secretary, 1869-1893)

woman is held is manifested in the degrading and cruel customs which have been in vogue for centuries and which still prevail. The burning or burying alive of widows with their dead husbands, the murder of girl babies, the imprisonment of the women within the walls of the Indian zenana or the Mohammedan harem, the neglect or ignorant treatment in times of sickness and the callous indifference which is their portion when they come to die—all these are but the outward expression of the inward conviction as to the inferiority and unimportance of woman.

Yet if man is the head of the family, woman is surely the heart, and in every land the missionaries have again and again found that the men are kept back from the confession of Christianity by the influence of the women, who cling to the bondage of priestcraft when the men are ready to throw it off. Thus the work of Christianising these countries has to be done over and over again as each successive generation issues from the homes where heathenism reigns supreme. **Influence.**

“Woman,” says Dr. George Smith, “because she is ignorant, is the greatest obstacle to the progress of the Gospel in India” (and the same might be said of other lands); “she has no hopes or fears, no amusements or variety in her monotonous life except the legends, ceremonies and festivals of Hindu idolatry.” Indeed, it is abundantly evident that in the opinion of missionaries of all societies, men as well as women, what is most needed just now in the Mission field is a great increase of woman’s work there. **Dr. George Smith.**

“India’s future is bound up with the regenera-

Rev. T.
Moscrop.
"The
Kingdom
without
Frontiers."

tion of her women . . . not until woman everywhere has the status and the opportunity which Christ would give her and which are her right in Him, will His purposes be accomplished. Without her perfecting and endeavour His kingdom cannot fully appear."

Isaiah lix.
9, 10.

Truly are these women "captives," bound by the chains of sin and superstition, of cruel and oppressive custom. They are "sitting in darkness" and in the "shadow of death," they are "blind" and "bruised"—their cry like that of old, "We wait for the light, but behold obscurity, for brightness but we walk in darkness, we grope as if we had no eyes, we stumble at noonday, as in the night." They cry, though their cry is often but the low wail of suffering, or the inarticulate moan of despair.

These women are by nature intensely religious, and it is to their religion that they turn for the comfort which, alas! they can never find there. Christ and His Gospel of love and salvation can alone meet this need and suffering.

It is the object of this booklet to give a brief account of the work of one Society towards this great aim.

II

Pioneer Work

THE story of the organised work of single women missionaries in connection with the Baptist Missionary Society dates only from the year 1867, but the pioneers of the modern missionary movement had early realised the great importance of teaching the women as well as the men of non-Christian lands, and had grasped the fact that in India at least the women could only be reached by messengers of their own sex.

In a letter to Andrew Fuller but a few months after settling at Serampur, William Carey writes: "Brother Marshman is a prodigy of diligence and prudence, as is also his wife in the latter." . . . "Thus early did Carey note the value of the first woman missionary in India; she proved to be for forty-six years at once a loving wife and the equal of the three missionaries of Christ and civilisation, whom she aided in the common home, in the schools, in the congregation, in Christian families, and even at that early time in purely Hindu circles. Without her the Mission must have been one-sided indeed—and it still gives us a pathetic interest to turn to her household books, where we find entered with loving care and thought all the daily details which at once form a valuable contribution to the history of prices, and show how her 'prudence' combined with the heroic self-denial of all to make the Serampur Mission the light of India."

Dr. Carey.
Life of
Carey by
Dr. Geo.
Smith.

In the "Form of Agreement" of the Serampur Brotherhood the hope is expressed that the assistance of "females" in mission work may always be available, for "a European sister may do much for the cause by promoting the holiness and stirring up the zeal of the native female converts."

With eager and wistful longing did the missionaries' wives of those days look at the Indian zenanas, in whose recesses so many of their sisters were immured, but finding these doors fast closed, and the women inaccessible, they turned first to the Anglo-Indian and then to the native girls, gathering them into Christian boarding and day schools.

Work
School
begun
1800.

1827.

Dr. Carey writes, in 1827, that Mrs. Marshman continued "to conduct the girls' (boarding) school and to superintend female education with a vigorous enthusiasm which advancing years did not abate," and in the brief "Memoir of the Brotherhood," under date 1827, this passage occurs: "The education of females, until within these last few years, had never been attempted, and not a few were disposed to regard the experiment as one which must prove altogether vain. This, however, like various other prognostications respecting India, was a great mistake. In Serampur and its vicinity there are at present 14 schools composed entirely of Hindu females; besides these, one is taught at Benares, another at Allahabad, a third at Beerbhoom, three at Chittagong, seven at Dacca: 27 schools with 554 pupils. One of these near Serampur may be regarded as an unprecedented thing; an *adult* female school in which the women

have shown themselves quite desirous to receive instruction. Into all these schools the Sacred Scriptures are freely admitted."

In Calcutta, also, the wives of the younger missionaries, Mrs. Lawson and Mrs. W. H. Pearce, opened a school for Anglo-Indian girls, and about the year 1819 these girls, becoming interested in the condition of Indian children, formed themselves into a society, with the title of "The Female Juvenile Society," with the object of starting day schools for Indian girls at their own expense. As the result of an appeal sent to England and America, eight schools (afterwards increased to twenty) were shortly in operation. The names of these schools are interesting, as showing the churches thus early taking part in missionary work among women—the Birmingham, Glasgow, Liverpool, Cardiff, Oxford, Reading, Broadmead, Maze Pond, Salem, New York, Philadelphia, Boston, etc., while two were supported locally.

**Calcutta
School.**

These schools were carried on for some time, but there were two serious drawbacks—the irregular attendance of the children, and the early age at which they were withdrawn altogether. It was therefore determined to try the experiment of establishing a boarding school for the children of Indian Christians, and for orphans. Mrs. George Pearce commenced and superintended this school, first in the north of Calcutta, and afterwards in other suburbs, until it found its permanent home at Entally, and thus formed the nucleus of the present "Entally School," which has done and is still doing such an excellent work among the girls of Bengal.

**Entally
Boarding
School.**

Mrs. Montgomery,
"Western Women in Eastern Lands."

Reference has been made above to help obtained from America, and in a little volume by Mrs. Helen Montgomery, "Western Women in Eastern Lands," there is an interesting account of the beginning of women's work in the United States: "The pioneer organisation for foreign missionary work among women appears to be the "Boston Female Society for Missionary Purposes" established in 1800, two months before Carey baptized his first convert in India. The Society included for a time both Baptists and Congregationalists, and its members very soon became interested in the support of English Baptist work in India. The richest treasure bequeathed by this early organisation, however, was neither its contributions nor its example, but its inspiration of a noble character in the person of its first secretary and treasurer, Miss Mary Webb.

"She was a helpless cripple with little or none of this world's goods, but of such ardent consecration and unvarying energy that she accomplished with her poor body the work of a spiritual athlete. In addition to her personal ministry among the poor, she organised benevolent societies, corresponded with some sixty organisations among women in different parts of the United States, and threw herself as a moving spirit into this first organisation that was to draw out the sympathies of American women beyond the borders of their own land. In 1811, the entire contributions for the year—200 dollars (£40)—were voted for the "translation of the Scriptures by the missionaries of Serampur in Bengal." In 1813, spinning, weaving and knitting societies are multiplying with a view to aid the great object of sending the Gospel to the ends of the earth



Lady Lush
(Treasurer, 1870-1881)

The first legacy received was given by a poor woman named Sally Thomas, supporting herself as a domestic servant, whose wages never exceeded 50 cents. (2s.) a week. Yet at her death she bequeathed the sum of 345 dollars to the Mission."

During the first fifty years of the nineteenth century, about a dozen Women's Societies for foreign missionary work were established in America, but all seem to have concentrated their energies on the collecting of funds to help existing work, and it was not till the year 1860 that the "Women's Union Missionary Society," which celebrated its Jubilee in 1910, was formed with the object of sending out "unmarried females to the foreign field."

**Women's
Missionary
Societies,
1800-1850
in
America**

In England "The Society for Promoting Female Education in the East" had already begun school work in India (1834), but the new venture was regarded with considerable misgiving in some quarters and the missionaries themselves were very doubtful as to any good being accomplished. Even so enlightened a missionary as Dr. Duff, of the Church of Scotland Mission in Calcutta, observed that the work of educating the womanhood of India was like scaling a wall 500 feet high with bare hands. He placed the education and amelioration of the condition of women one generation behind that of men.

**and
England.**

Dr. Duff.

So the years slipped away, until Mrs. Sale of the B.M.S. landed in India and began her missionary life in Bengal about the year 1850. With a heart fired with missionary enthusiasm, she began to seek opportunities for work among women. To her astonishment no women were visible, either in street, market or preaching place. She was told that respectable women were never seen in public,

**Mrs. Sale,
Barisal.**

that no European lady was allowed to visit a Hindu home, and that it was considered an insult to a native gentleman to mention his wife or the education of women. She says: "I then made up my mind to go into the villages among the poor cultivators of the land; but I found that the women in the lowly huts were as fearful of allowing their faces to be seen by strangers as the dwellers in the large houses."

Mrs. Sale continues: "In 1854, a native gentleman came to visit my husband. One day, when talking, I said I would much like to visit his house—I must not say 'wife.' He said he would make arrangements for my reception, and at the appointed time I went and paid my first visit to the interior of a Hindu home—the zenana. I was shown into a small room with two small barred windows near the roof. The door opened into a verandah which ran round a square, the lower storey being occupied by cook rooms, cowhouses and store rooms.

"A lady covered with jewels came in, but drew back when I approached her. When, however, she found that I could talk to her in Bengali, she became very communicative, and told me that she was the second wife and had two sons. The first wife was considered accursed of the gods, as she was childless. She said she had heard that European ladies excelled in needlework, and I replied that I would bring some and some books. 'Oh! no,' she did not want books, 'learning amongst women brought down the anger of the gods.' On my next visit, I took canvas, needles and wool, also 'The Peep of Day' in Bengali and read several pages to her. After some time and much persuasion she learned to read.

Her husband purchased a Bible, and they often sat up till late at night reading it."

In 1858, Mrs. Sale removed to Calcutta, and became acquainted with a native family living near her own home in Entally, where she received permission to visit regularly with the object of teaching the women. So far as our own mission is concerned, this was the commencement of systematic work in Calcutta, for the opening of this one door led to the opening of others; and when Mrs. Sale left for England in 1861, she was able to transfer the work she had begun to Mrs. Mullens of the London Missionary Society.

About this time, Mrs. C. B. Lewis of Calcutta was also deeply concerned as to the condition of India's women, and found, amidst the many and pressing duties of her position, as wife and mother, time to interest herself in this branch of work.

**Mrs. C. B.
Lewis.**

"When Zenana visiting commenced," wrote Mrs. Lewis, "our visits were in many places rather feared than desired. The women were most careful not to let even their clothing touch ours. Books and work were thrown at us, rather than handed to us; but we soon gained the way to the hearts of these poor women, and in almost every instance the teacher was speedily encouraged by tokens of loving welcome and by hearing the desire expressed for very frequent visits."

**Memoir
of Mrs.
Lewis by
Miss G. R.
Lewis.**

In 1865, Mr. and Mrs. Lewis visited England, and during their furlough Mrs. Lewis published her excellent pamphlet "A Plea for Zenanas." She also went about the country urging the formation of a society which should send out ladies to devote all their energies to Zenana visiting and teaching.

Meeting
held
May 22nd,
1867.

It was largely in response to these appeals that a meeting was held at the Baptist Mission House, 2, John Street, Bedford Row, London, on May 22nd, 1867, at which the following ladies were present: Mrs. C. B. Lewis, Mrs. James Allen, Mrs. Angus, Mrs. Appleton, Mrs. James Benham, Miss Boyes, Mrs. Wm. Brock, junr., Mrs. Croll, Mrs. Benj. Davies, Miss Dunbar, Miss Edwardes, Mrs. Faulkes, Mrs. Gould, Mrs. David Jones, Mrs. Katterns, Mrs. W. G. Lewis, Mrs. Rickett, Mrs. Ridley, Mrs. J. F. Smith, Miss Sturge, Mrs. H. Sturt, Mrs. J. Tresidder, Mrs. Trestrail, Mrs. Tritton, and Mrs. Underhill. Dr. Underhill, one of the B.M.S. secretaries, who presided, briefly explained the object of the meeting, and Mrs. C. B. Lewis gave most interesting details of the need and the openings for Christian influence and teaching amongst the women. After much deliberation it was resolved:

(1) "That an association be formed in connection with the B.M.S. to aid its operations amongst the female population of the East.

(2) "That the funds contributed shall especially be devoted to the support of ladies engaged in visiting the zenanas, and of Bible-women in connection with the missionaries of the respective stations where the work is carried on."

Thus was inaugurated the Society which was destined in God's hands to do much for India's women, and afterwards for those of China.

In considering its history it may be convenient to divide the period into *five decades*, and briefly to record the events and progress of each successive ten years.

III

The Five Decades

1876-1877

THE Report of the first year's work (1867) tells of many and great difficulties, chiefly on account of the prejudice and suspicion of the Indian women. It records the opening of two stations, Calcutta and Delhi, with two missionaries, Miss Robinson and Miss Page, and half-a-dozen Bible-women; and it reports an income of £310. Lady Peto was the first president and treasurer, and Mrs. A. Angus Croll the first secretary; and it is interesting to note that some of the churches both in London and the Provinces which contributed to the funds in the early days are still among the best supporters of the work.

**First
Decade,
1867-1877.**

Mrs. Lewis returned to Calcutta after visiting England, evidently much encouraged by the sympathy she had received in this country and by the prospect of having some funds at her disposal for women's work. From this time she was the moving spirit in the developments that took place in Bengal, and acted as corresponding secretary. A very suitable helper was found in Mrs Sanders, a Eurasian Christian, who spoke Bengali fluently, and was well acquainted with the customs and habits of the people. She was, moreover, a very good judge of character, and generally formed a fairly correct estimate of the women who came under her

**Beginning
of Work,
Calcutta,
1867.**

observation. Through her, some Indian workers were engaged.

These earnest missionaries were not long left without tokens of blessing. On November 7th, 1869, three women, the first fruits of our Baptist Zenana Mission work in India, were baptized by Mr. Wenger in the Entally compound.

Delhi, 1867. Mrs. Lewis superintended the work in Calcutta, which steadily extended to the suburbs; and in Delhi Mrs. James Smith and Mrs. Parsons were the pioneers; one of the first Bible-women in that city was Fatima, the widow of Walayat Ali, martyred in the Mutiny.

The first worker who went out from this country was Miss Fryer, of Bristol, accepted in January, 1871, to work with Mrs. Smith in Delhi. Unfortunately Miss Fryer could not stand the Indian climate, and had to return in 1873 to this country. As Mrs. Bray, she still takes a keen interest in the work of the Society.

**Benares,
1868.**

Other workers gradually joined the pioneers. Work was commenced in Benares by Mrs Etherington, the wife of the Rev. W. Etherington, B.M.S., and with her was associated Miss Joseph, who to the end of her life laboured with the greatest devotion in that most difficult sphere.

In order to gain access to the Indian houses, Mrs Etherington gave instruction in music. She writes: "I think this must be the first zenana in India—or at all events in the North-West Provinces—where music is taught; but we are glad to seize on anything which will give access to the homes of these poor women . . . The Gospel will never have a firm root in this country until the women are



Mrs. J. F. Smith
(Home Secretary, 1870-1894)

taught and released from their present bondage." By Mrs Etherington's influence, an entrance was obtained to the houses of many high caste families, and a school was opened for the women and girls of these families, under the patronage of the Rajah of Vizianagram, who took a keen interest in the Zenana work.

In Barisal, a district as large as the whole of Wales, Mrs. Sale resumed the work she had commenced, and with the help of native Bible-women was able to open schools for girls and carry on regular visitation by boat in the islands and rice fields of the district.

**Barisal,
1869.**

Miss Leslie, daughter of the Rev. Andrew Leslie (minister of the Circular Road Baptist Church, Calcutta), though never a missionary on the staff of our Society, yet gave most valuable help for many years. About the year 1870, Miss Leslie commenced a school for native girls, called the "Sale Institution," intended for the daughters of the richer natives who were able and willing to pay for the education given. Both day pupils and boarders were received, some of the latter coming from very long distances, and the school did a useful work in the training of young Christian girls. It was helped by a yearly grant from the B.Z.M.

**Sale
Institution.**

In the year 1869, Mrs. Angus became Foreign Secretary of the Society—a post held by her until her death in 1893: and in 1870, on the retirement of Mrs. Croll, Mrs. Frank Smith took up the work of Home Secretary. In the same year, the first bazaar was held for the B.Z.M. Funds in the library of Regent's Park College, realising £355 after paying expenses.

Secretariat.

Dacca,
1870.
Monghyr,
1871.

The next stations to be occupied in India were Dacca and Monghyr. In the former place Miss Rachel Robinson, a missionary's daughter, laid the foundations of the work, which she carried on with great devotion almost up to her death.

Agra,
1871.

Work was commenced at Agra in 1871, so that within five years of its formation the Society had six centres, eight lady missionaries, and fourteen native helpers.

Serampur,
1873.
Suri, 1874.
Allahabad,
1875.

In 1873, Zenana Mission work in the station of Serampur was opened by Mrs. Trafford; in 1874, Mrs. Hobbs commenced work for the B.Z.M. in Suri, and in 1875 work was started at Allahabad by Mrs. Bate.

At the end of the first ten years, ten stations were occupied, and the contributions had grown from £310 of the first year to £2,000. Miss Thorn, the present senior worker, had commenced the long career of devoted service which happily still continues, and a number of Anglo-Indian ladies supplemented the labours of the wives of the missionaries.

It is fitting that the names of the women who initiated and superintended the work of the Indian Mission should be held in remembrance and honour. In addition to Mrs. Lewis and Mrs. Sale, they include Mrs. Anderson, Mrs. Etherington, Mrs. Ann Kerry, Mrs. McKenna, Mrs. R. Robinson, Mrs. Lydia Rouse and Mrs. James Smith, all of whom have "fallen asleep" — while Mrs. Bate, Mrs. Evans, Mrs. Guyton, Mrs. Hobbs, Mrs. Jordan, Mrs. Summers and Mrs. Trafford are still living and continue to give sympathy and help so far as they are able.

Second Decade

1877—1887

During the next period, Mission houses were provided for the missionaries, in Calcutta (1881), Delhi (1878), and Agra (1884): the beginning of a Normal School was made in Calcutta: and a number of new workers went out from England. It is interesting to read of a meeting at Reading in 1878 said to be of a "peculiar character" from the fact that "the chapel was filled with 1,000 ladies only, a lady presiding, and other ladies conducting the devotions and giving addresses."

During this decade Medical mission work was begun by Miss Thorn in Delhi and by Miss Johnstone (afterwards Mrs. Wilson) in Agra, dispensaries being established in these centres.

The completion of the first twenty years of work saw fifteen stations occupied by the Mission, including Madras (afterwards relinquished because of its being so far removed from other spheres of work). There were forty English and twenty-seven Anglo-Indian workers. Up to this time Zenana visiting had generally combined secular instruction with religious teaching: now a time had come when increasing opportunities offered for purely evangelistic work carried on largely by Indian Bible-women.

At the same time more attention was paid to village itinerating tours at suitable seasons of the year, and two years later a mission boat, the "Shanti Dut," or "Messenger of Peace," was provided for evangelistic tours in East Bengal (1889). A Home for the training of Bible-women was opened in

Bankipur,
1878.
Madras,
1881.
Howrah,
1883.
Tikari,
1884.
Dinapur,
1884.

Calcutta, but was soon afterwards discontinued: this Jubilee year has seen a permanent Home once more established for the same purpose

Third Decade

1887—1897

1887-1897. At the beginning of this period, a new departure was made in India, in the opening of the station of Bhiwani by women workers only. The city had been frequently visited for evangelistic work, and its needs appealed to the Delhi staff so strongly that one worker, Miss Isabel Angus, was sent to occupy it in 1887.

**Bhiwani,
1887.**

From that modest beginning has grown up a many-sided ministry of blessing—educational, medical, evangelistic and church work all being carried on without any resident European man missionary. Two other stations were also begun under the same conditions—Tikari and Gaya—where for many years women laboured alone, as they still do in Tikari.

**Medical
Work.**

(1892).—The completion of twenty-five years of the Society's work was fitly marked by the sending out of the first women doctors on our staff, Dr. Ellen Farrer and Dr. Edith Brown. From this date Miss Farrer has laboured devotedly in Bhiwani, and it is appropriate that the hospital there should be known as the Farrer Hospital. Miss Brown, shortly after her arrival, took charge of the Ludhiana Medical School for the training of Indian Christian women. God has set His seal of blessing on that work also, and it has marvellously prospered.

During this decade work was opened up at the following stations : South Villages (Luckykantopur), 1889 ; Palwal, 1890 ; Arrah, 1890 ; Jessore, 1890 ; Cuttack, 1891 ; Gaya, 1891 ; Kalka, 1894.

**New
Stations.**

China

A great development took place in the work of the Society in 1893, when at the request of the Baptist Missionary Society, the first unmarried women workers were sent out to CHINA. Years before this a tentative experiment had been made which proved to be premature, but now it seemed clear that the time had come for advance.

Miss Kirkland and Miss Shalders responded to the call, and were followed in 1894 by Miss Simpson and Miss Aldridge, all being located in the Province of Shantung, where three out of the four are still working for China's women. In 1897 the first woman missionary was sent to Shansi, and in the next year Miss Beckingsale began her labours in Shensi. Thus within four years there were women workers in each of the three Provinces.

**Ching-
Chou-Fu,
1893.
Chou-Ping,
1894.
Tai Yuan
Fu, 1897.**

**Fu Yin
Tsun, 1898.**

In 1894, the first B.Z.M. deputation went out from home to visit the Indian stations, in the person of Miss Angus, the Foreign Secretary. Her visit greatly cheered the workers, especially those who had never been to England, and was also of great service to the Committee.

Deputation.

At the Spring meetings in 1895, the Society adopted a Constitution and held its first Annual Members' meeting, for the election of officers and the adoption of the report. The first Honorary

**Constitu-
tion.**

Members of Committee, elected in acknowledgment of valuable services rendered to the Society, were Mrs. Frank Smith (for twenty-four years one of the Honorary Secretaries) and Mrs. Sale, who from her Scottish home still took the keenest interest in the work and workers.

**B.M.S.
Centenary
Fund.**

During this decade a grant of £1,000 from the B.M.S. Centenary Fund provided for the expenses of new missionaries ; and a legacy of £3,000 led to the formation of the Legacy Reserve Fund, which has ever since been of great use in the acquisition of Mission property.

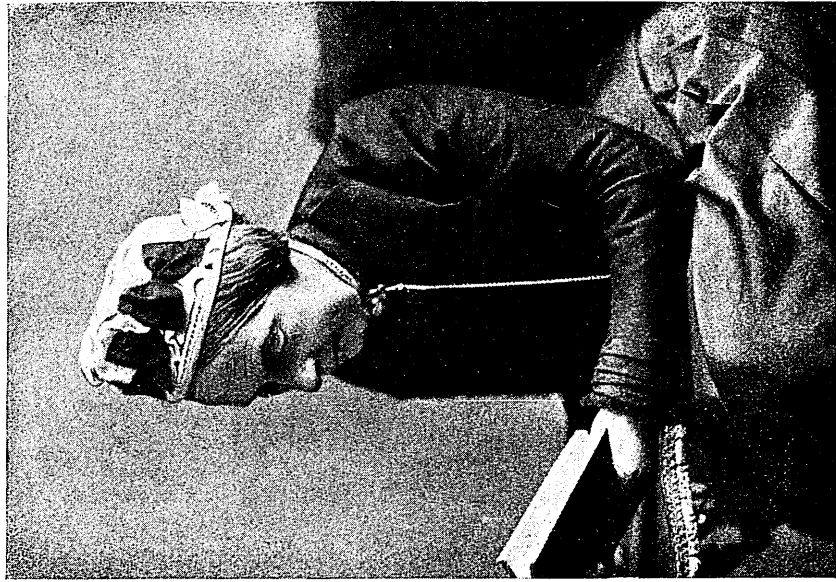
**Indian
Secretariat.**

In 1895, Miss Isabel Angus was appointed corresponding secretary for North-West India. In 1897 Miss Jessie Taylor held a similar office for Bengal, and on her resignation in 1905, Miss Angus became Honorary Indian General Secretary, continuing in office until the present time ; Miss Rooke, Miss Ella Lockhart and Miss Marion Horstall having successively been associated with her in the post of Honorary Finance Secretary.

Fourth Decade

1897—1907

1897—1907. In the report for 1901, a dark shadow is cast by the events of the Boxer rising in China, when one of our missionaries, Miss Renaut, suffered martyrdom with others of the Mission staff, and Miss Timmis died on her way home. For a time all the unmarried women workers were withdrawn from China, and it was not until 1902 that they were able to resume work in Shantung, and much



Mrs. Joseph Gurney
(Treasurer, 1881-1889)



Mrs. Underhill
(Treasurer, 1889-1901)

later in Shensi and Shansi. In 1911 and 1912 the work in the two latter provinces was again interrupted by the Revolution.

In 1904, a second B.Z.M. deputation, consisting of Miss E. G. Kemp and Miss E. A. Angus, visited India. Two points greatly impressed them—the need for more facilities for training Bible-women, and of Normal Schools for Teacher training.

**Second
Deputation.**

During this decade (1902) the Medical Mission Auxiliary commenced its beneficent work, which has led to a great increase in the number of women medical workers (especially in India), and in the efficiency of the work. The Auxiliary also undertook the entire financial support of these workers, thus setting free the funds of the Zenana Mission to that extent for other work.

**Medical
Mission
Auxiliary.**

India—Berhampur, 1899. *China*.—Hsinchow, Shansi, 1899; Sianfu, Shensi, 1903.

**New
Stations.**

At the close of forty years of work the secretaries reported an income of £12,220, exclusive of the M.M.A. contribution for medical work: and a staff of eighty-one missionaries in India and China, including women doctors and nurses. At the same time, the interest of the home churches had steadily increased, and the deficits, larger or smaller from year to year, had been speedily extinguished.

Fifth Decade

1907—1917

An important forward movement in 1908-9 was the establishment in Calcutta of a United Missionary Training College for Teachers in conjunction with

**United
Missionary
Training
College,
Calcutta.**

the London Missionary Society. The Baptist Arthington Fund purchased premises, which became the property of the B.M.S., and the B.Z.M. had the honour of providing the first Principal, Miss Ethel Dyson, formerly of the Entally School. The College has prospered during these years and is doing a valuable work in Bengal under Miss Dyson's leadership.

**United
Missionary
Training
College,
Birmingham.**

In the year 1912, largely as a result of the Edinburgh Conference, it was decided to open a United Missionary Training College for women missionaries at home in co-operation with the London Missionary Society and the Women's Association of the English Presbyterian Mission. A house, with grounds, at Selly Oak, Birmingham, was presented by an anonymous friend, and the College, now known as Carey Hall, was opened in the autumn under the Principalship of Miss Christina Irvine of Birkenhead. The blessing of God has manifestly rested upon this venture, and in 1916 it was found necessary to increase the accommodation on account of the number of students applying, a large proportion of whom, especially during the last two years, have been Baptists. The expenses are entirely met by the fees of students and by subscriptions.

**Union
with
B.M.S.**

The years 1913 and 1914 were largely occupied with the working out of a scheme for closer union with the BAPTIST MISSIONARY SOCIETY, both at home and on the field. This led to a change in the name of the Society from the "Baptist Zenana Mission" to the "Women's Missionary Association," to the addition of thirty women to the General Committee of the Society, and to the formation of united committees and conferences of men and

women on all the fields. In China, however, this plan had been followed since the commencement of the women's work.

For many years the B.M.S. has had excellent Girls' schools at Cuttack, Orissa (founded by the General Baptist Mission in 1838) and at Colombo, Ceylon, (opened 1846); and more lately, a High School at Matale, Ceylon, while Bible work and evangelistic visiting were carried on at Ratnapura; In 1908 single women missionaries were sent out to the Congo, where Miss de Hailes had already been working for many years. The Women's Missionary Association Committee has now become responsible for the care and supervision of all these workers, although all the women missionaries form part of the Staff of the B.M.S.

**B.M.S.
Women's
Work.**

During the past ten years the Women's Society has been greatly assisted by generous gifts from Arthington Fund No. 1, which has provided means for the acquisition and erection of buildings for the work of the Mission in India and China.

**Arthington
Fund.
No. 1.**

India.

India.

	£
1908, <i>Ballygunge</i> United Missionary Training College for Bengali women	- 6,000
1909, <i>Kharar</i> Mission House and School	- 1,000
1910 and 1915, <i>Entally (Calcutta)</i> Board- ing and High School for Girls	- - 3,000

China

China.

1906, <i>Chou T'sun, Shantung</i> , School and Mission House	- - - - - 1,600
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<i>San Yuan, Shensi, School and Mission</i>	£
House - - - - -	1,100
<i>Tai Yuan Fu, Shansi, 1907, Women's</i>	
Hospital and Mission House - -	1,400
(1913, Girls' School) - -	1,500

Girls' Auxiliary.

GIRLS' AUXILIARY. In 1909 a Girls' Auxiliary was formed in London, after the plan of those already successfully working in the East and West of Scotland. Branches were afterwards formed in the provinces, and a general secretary appointed. In 1916, it was decided to re-organise the movement, and at a Conference held in London on May 1st, officers were appointed for the whole kingdom, and a constitution was adopted. It is hoped that the United Girls' Auxiliary will become a great power for the advancement of Christ's kingdom in the earth. The same year also saw the formation (in conjunction with the London Missionary Society) of a Home Preparation Union, chiefly along the lines of Bible Study, to assist girls contemplating missionary service.

H.P.U.

War of 1914.

During the closing years of this decade, the disastrous war which began in Europe in August, 1914, affected the work and funds of the Women's Missionary Association along with other religious and philanthropic societies, and it was found necessary to take special measures to avoid retrenchment. In this crisis the President, Mrs. Edward Robinson, with great devotion and energy, set herself to the task of raising an "Emergency Fund" of over £2,000, which proved of the greatest service in tiding over a time of anxiety and difficulty.

STATEMENT OF INCOME FOR EACH DECADE.

		£	£	£
		General Contributions.	Special Legacies, Buildings, etc.	Total
Year ending—				
March 31st, 1868 -	-	310	—	310
„ 1877 -	-	2,000	—	2,000
„ 1887 -	-	6,352	70	6,422
„ 1897 -	-	7,635	2,590 1,000 (Centenary)	11,225
„ 1907 -	-	12,220	1,500 6,110	13,720
„ 1916 -	-	13,683	1,500 (Emergency)	21,293

India.—Dholpur, 1908; Russell Konda, 1908; **1907-1917.**
 Kharar, 1909; Simla, 1915; Bolangir, 1916. *China.* **New**
 —Peichen, Shantung, 1915. **Stations.**

IV

Home Leaders

**Home
Workers.**

FROM its earliest days, the Society has had many devoted workers at home, who have given freely of their energies and their substance to the work. It would be impossible to name them all here, but a few must be mentioned. Lady Peto, Lady Lush, Mrs. Gurney and Mrs. Underhill were successive treasurers, and in Lady Pearce Gould, the present treasurer, we have the daughter of a former officer, Lady Lush. The office of President, first held by Lady Peto and afterwards by Mrs. Rickett, is now filled by Mrs. Edward Robinson of Bristol. In the Secretariat, Mrs. Angus, who held office from 1869 to 1893, has been succeeded by her daughters, who are still carrying on the work; and Mrs. Frank Smith, who was long associated with Mrs. Angus, is affectionately remembered by our older missionaries.

The Officers.

Miss Hilda C. Bowser, now working for the Christian Literature Society in China, followed Mrs. Frank Smith as Home Secretary, and in her turn was succeeded by Mrs. George Kerry, who, as Miss Compston, had been for nine years a faithful and efficient member of the Calcutta Staff.

Magazine.

After publishing Occasional Papers giving an account of its work, the Society commenced in 1885 a quarterly magazine entitled "Our Indian Sisters." When this was discontinued in 1892, a modest



Mrs. W. R. Rickett
(President, 1894-1900)

four-page paper was issued with the "Missionary Herald," and from 1896 to 1903, six pages of the "Herald" were devoted to the Women's work. In 1904 the "Baptist Zenana Magazine" was commenced as a monthly, and was continued until the end of 1911, when it was incorporated in "The Herald."

V

Present Position

- India.** IN INDIA, the oldest field of the Mission, there are twenty stations, sixty-three missionaries, exclusive of medical women, and about 350 Indian workers. There are six Boarding Schools for the training of Christian girls, a High School, a Teacher's Training College, an Industrial Settlement and a Converts' Home.
- Ceylon.** In CEYLON, there are a Girls' Boarding School, a High School, and a Bible-women's Training Centre. There are six workers at three centres—Colombo, Matale and Ratnapura.
- China.** In CHINA, there are twenty Missionaries in the three provinces of Shantung, Shansi and Shensi, with about 100 Chinese workers; in each province there are one or two Boarding Schools for girls, and Station Classes are held for teaching the women.
- Congo.** On the CONGO, unmarried women are working at San Salvador and Wathen on the Lower Congo, and at Bolobo on the Upper River. This work is chiefly carried on in Station schools and classes, in dispensaries and in visits to adjacent villages. Much of the women's work on the Congo is in the hands of the wives of the missionaries, who labour with great devotion.
- Europe.** In EUROPE, women missionaries of the Society are carrying on their faithful service in the city of Rome and in the Province of Brittany in Northern France.

Edinburgh Conference

Since the Edinburgh Conference of 1910, there has **1910.**
been a growing recognition of the great importance of women's work on the mission field. These are the words of one of the Conference Reports: "A mere glance over the main functions of the missionary force should be sufficient to impress upon any student of the non-Christian world the vital demand for the presence of Christian women. A vast proportion of any population would have to be left without the message if there were no women to present it. The Christian life would be very partially manifested if the womanly characteristics were absent from a missionary settlement. The Christian church, the Christian nation, might indeed be organized, but could not be built up apart from the education and training of the womanhood of each community into Christian ideals of wifehood, motherhood, leadership; and this only Christian women can supply."

The great national movements in India and China **Imperative Needs.**
at the present time emphasize the need for more missionary work amongst women. In both countries the position and treatment of women is compelling the attention of the national leaders, who are beginning to see that no nation can rise higher than its women, and to realise that the first great social reform must be the uplifting of woman to her proper place.

For this work the aid of Western women is needed, and that immediately, in order that the new movements may be wisely guided, and Christian influence be brought to bear upon them.

**India's
Appeal.**

The appeal of India has been infinitely strengthened by the loyal comradeship of its people during the great war. Since India's men have laid down their lives fighting for the Empire, we are bound by closer ties than ever before to India's women, who have given of their best and dearest. They need more than ever the comfort and hope which only the Gospel can bring. At the same time, the women of England are realising their power and their opportunities for service in the world as never before; and what is needed is that Christian women in the West should see how they, with all their glorious wealth of freedom, culture and opportunity, can meet the need of their sisters in the East.

**Increase
of Staff
Needed.**

The greatest need of the moment as regards Women's work is that *the present missionary Staff should be doubled*. This is necessary in the interests of the whole work of the B.M.S., for the fact that in a large number of Mission stations there are no single woman workers affects the success of the cause most seriously from two standpoints—the need of the heathen women, and of the Christian Church. Yet for many years, owing chiefly to losses on account of marriage, ill health or death, the Staff has remained almost stationary.

**Shortage
as
Affecting
Non-
Christians**

Unless women workers penetrate the homes of the people, the citadel of superstition and idolatry is left uncaptured. It is in the *home* that the fierce and final battle will have to be fought. Let no one under-estimate the tremendous, unobtrusive influence of the heathen mother.

**and
Affecting
Christians.**

From the standpoint of the Church, too, the call is urgent. Eastern ideas do not permit to the man

missionary the same freedom of access to the women and girls of the Church that is allowed to the pastor in the West. Consequently the teaching, training and shepherding of the female portion of the flock must be left to the woman missionary. If she is not there, the work is either left undone, or is very imperfectly accomplished, and the whole church suffers.

Here are three testimonies, from our three great fields, of the importance of women's work.

**Three
Typical
Instances :—**

India.—A missionary reports the gathering, in a new district, of a church of 200 members, of whom only *six* were women. This was because there had been no woman worker in the district. When the young men wished to marry, there were no Christian girls in the district and they married heathen wives. No comment is needed to show how disastrous such a state of things is to the progress of the kingdom of Christ.

India,

China.—A missionary from Shantung, pleading for a woman worker, stated that in his large district the church membership could be *speedily doubled* if there were a woman to look after the wives and daughters of men already influenced.

China,

Congo.—In the returns of church membership from a Congo station for the year 1913, it was stated that 170 members had been added to the church, of whom 86 were women, all of whom had been instructed and prepared for baptism by the wife of one of the senior missionaries.

Congo.

Evangelistic Workers

At the National Missionary Conference held in Calcutta under the presidency of Dr. Mott in

December, 1912, the following resolutions were passed with reference to evangelistic work :

(a) This Conference would call attention to the fact that about 90 per cent. of the women of India live in villages, and that, on the other hand, by far the largest part of Christian women work among urban populations. Believing that the need of the village women is, if possible, even greater than that of women in the cities, this Conference urges that a larger number of women workers, both European and Indian, be set apart for rural evangelistic work."

(b) "In view of the dense ignorance and miserable condition of the women entering the church in mass movements, and their need of personal and sympathetic leading, this Conference urges that special attention be paid to the work of pastoral care of women by women, and that a larger number of women missionaries be sent out for this work, since it will so deeply affect the strength and the vitality of the future Indian church."

(c) "In order to bring about a better correlation of educational and medical work with district work, and in order that women workers in institutions may become better acquainted with the conditions of life in the country districts, this Conference urges that such workers be enabled to spend part of the year in itinerating."

(d) "As the need for Indian women workers, both evangelistic and pastoral, is so great, and as in the past the work has sometimes suffered on account of the somewhat scanty



The Girls' School at Sianfu, Shensi, 1915



At Tsing Chowfu. Summer Class of Biblewomen and Girls from Stations

mental and spiritual qualifications of the workers, this Conference urges that greater attention should be paid to educating and fitting them for their work, and that, wherever possible, Missions should combine in the training of Bible-women, with a view to greater efficiency and fruitfulness."

In a recently published book (1916), "The World and the Gospel," by Mr. J. H. Oldham, Secretary of the World Missionary Conference Committee, the following passage sets forth very emphatically the present condition and needs of women's work in the East. "Irresistible forces are breaking down the barriers of seclusion behind which the women of India have lived. With increasing rapidity women are being swept into the fierce currents of modern life. The war has accelerated the changes that are taking place. One of its most noteworthy effects in India has been the way in which women have thrown themselves into the work of the various relief organizations and assumed a new place of importance in public life."

"The World
and the
Gospel,"
J. H.
Oldham, M.A.

"The restrictions of the Zenana are being relaxed, and numerous societies are being formed to give Hindu women a fuller place in social life and activity. Most striking of all is the widespread and vehement demand for the education of girls. The change which has taken place in our own country in the position of women during the past half century, with its accompanying difficulties and dangers, enables us to realize something of the nature of the crisis through which the women of the East are beginning to pass. For them the change is far vaster and more revolutionary, and

they are less well equipped for meeting the severe strain of modern conditions. The demand for the education of girls is increasing by leaps and bounds throughout Asia. The vital question is what the character of that education is to be—how far it will successfully bridge the gulf between the new and the old, quicken true and high ideals, and provide a solid foundation for the growth of womanly character."

**Miss
Richardson
in "Christ
and Human
Need."**

A keen student of the situation which is arising in the countries of Asia has said, "If the last state of Eastern women is not to be worse in some respects than the first, these tremendous currents of change, these tumultuous and vehement aspirations, must be guided by able, sympathetic, and above all, Christian hands, who will preserve the best ideals of the past, and quicken them into life by relating them to Jesus Christ."

VI

Review

LOOKING back on the fifty years just closing, the first note to be sounded is one of thanksgiving: "Not one thing hath failed of all the good things which the Lord your God spake—all are come to pass." On our side there has been much failure, chiefly through the feebleness of our faith and the poverty of our prayer, and yet God has used us, so far as our imperfections have permitted Him to do, for the upbuilding of His Kingdom.

**Fifty
Years'
Review.**

What are the spiritual results, which are, after all, the only results worth reckoning?

There are no separate statistics to show how many women have been brought into the light year by year. If there were, from the nature and conditions of the work, they could not but be disappointing. Nevertheless, there are numerous instances of avowed conversion, and more of secret discipleship in the homes of the people. Many women have suffered persecution for their faith, while hundreds have died rejoicing in the hope of eternal life; the girls in the schools have become Christian wives and workers in their homes, or Christian teachers in the Mission, and the Biblewomen and medical workers are themselves fruits of the missionary labour of past years. Indeed, wherever women missionaries work side by side with men, we find that

Results.

women are brought into the church in numbers proportionate to those of the men.

and Calls.

Wherever—this word emphasises the weak spot in the women's work. There are, alas! still many districts where men missionaries cry unavailingly, "Send us women to gather in the harvest that only they can reap," but no one heeds, and much of the precious harvest is lost for lack of the women needed.

Another department greatly neglected by us in the past has been the pastoral care of women converts and church members. These women need much shepherding and instruction after they are brought into church fellowship. Even after making allowance for the natural timidity of Eastern women, the church on the Mission Field has not produced women leaders in the degree that might have been expected. It should be the chief work of the missionaries of the future to cultivate Christian character, and develop the qualities of independence and leadership among the women of the church.

These are the great tasks which await us in the coming days. They will be accomplished just in proportion to the measure of our faith. If we can see in the often unprepossessing and unpromising personality of the people among whom we work the possibilities of transformed and beautiful lives full of blessing for the world, we shall by God's help, as workers together with Him, realise even here the fulfilment of our ideal—the building up of a strong and beautiful Christian womanhood, which shall help to lift the nations nearer to God.



Girls visiting the B.M.S. Compound, Delhi
The Locality to which the School has been removed



Delhi School Girls at the Chandni Chowk Chapel

- “ O Women-hearts, that keep the days of old
In living memory, can *you* stand back
When Christ calls ? Shall the Heavenly Master lack
The serving love, which is your life's fine gold ?
- “ Do you forget the Hand that placed the Crown
Of happy freedom on the Woman's head,
And took her from the dying and the dead,
Lifting the wounded soul, long trodden down.
- “ Do you forget Who bade the morning break
And snapped the fetters of the iron years ?
The Saviour calls for service ; from your fears
Rise, girt with faith and work for His dear sake !
- “ And He will touch the trembling lips with fire ;
O let us hasten, lest we come too late :
And all shall work. If some must stand and wait,
Be theirs that wrestling prayer that will not tire.”

MISSION STATIONS

INDIA

BENGAL.

CALCUTTA (opened 1867), including Entally Boarding School, Ballygunge Training College, and Baraset.

Miss I. M. Angus, L.C.S. (Honorary) (1882), Mrs. Ellis (1883), Miss Ewing (1889), Mrs. W. Williamson (1886), Miss Dyson (1893), Miss Ethel Payne (1900), Miss Buchanan (1904), Miss Gwladus Jones, B.A. (1905), Miss Donnelly (1908), Miss Moule, B.A. (1915), Miss C. Hodgkinson (1916).

Indian Workers.—Bible-women: Calcutta, 17; Baraset, 3. School-teachers: Calcutta, 23; Entally Staff, 13.

HOWRAH (opened 1882).—A large industrial centre across the river from Calcutta.

Miss Lilla Cook (1903).

Bible-women, 3; school-teachers, 8.

SERAMPUR (opened 1872), 14 miles from Calcutta.

Miss Bergin (1892) and Miss Beatrice James (1907).
School-teachers, 15.

BISHTOPUR.—Centre of work in the South Villages (opened 1889) in the Sunderbunds: 15 village churches within a radius of 30 miles from Calcutta.

Miss Weaver (1904).

Bible-women, 9; school-teachers, 9.

JESSORE (opened 1890).

Miss Jessie Taylor (1885), Mrs. Gilbert (1888), Miss Atkinson (1910).

Evangelistic work in Daulatpur and Arokpur and Converts' Home.

Bible-women, 4; teachers, 3; Converts' Home, staff, 4.

BARISAL (opened 1869), headquarters of Backergunj District.

Miss Finch (1891), Miss Bell (1904), Miss Drayson (1912), Miss Platt (1915).



Barisal Girls' School : An Open-Air Drawing Lesson



Evangelistic work in town and villages in district by means of Shanti-dut tours in Beels. Boarding and day schools.

Bible-women, 3 ; school-teachers, day schools, Barisal, 7 ; in villages, 17 ; boarding school staff, 8.

DACCA (opened 1870).—An important educational centre.

Miss Edith Williamson (1897), Miss Watts (1912).

Bible-women, 3 ; school-teachers, 10.

GANJAM.

BERHAMPUR (opened 1900).

Miss Dawson (1885), Miss Johnson (1916).

School-teachers, 3 ; schools and evangelistic work.

ORISSA AND BEHAR.

CUTTACK (opened 1891).—Capital of Orissa. Centre of a large district with many Christian Communities.

Miss A. N. Thompson (1896), Miss Vaughan (1902), Miss Wigner (1910), Miss Porter (1912), Miss Webb (1915).

Day schools and boarding school and orphanage.

Village evangelistic work and itineration.

Bible-women, 4 ; day school-teachers, 6 ; boarding school staff, 17.

BOLANGIR (opened 1916).

Miss Thatcher (1891).

Evangelistic work in district.

MONGHYR (1871).

Miss Bion (1904).

Bible-women, 2 ; school-teachers, 3.

Zenana visiting and day schools.

BANKIPUR AND DINAPUR (opened 1878).

Miss Tuff (1908), Miss Pellett (1914), Miss Little (1916).

Zenana teachers, 5 ; day school-teachers, 4 ; boarding school staff, 6.

Two out-stations at Jehanabad and Masouri.

GAYA (opened 1891).

Miss McLeod (1898), Miss Coutts (1909),

Zenana teachers, 2 ; school-teachers, 6 ; Bible-woman, 1.

Work in Zenanas and day schools, and among the Doms.

TIKARI (opened 1886).

Miss Wince (1891), Miss de Souza (1891).

School-teachers, 4.

Day school and Zenana work.

UNITED PROVINCES.

AGRA (opened 1871).

Miss Eekhout (1893), Mrs. Bayley (1896), Miss De Bretton (1907), Miss Lusty (1916).

Zenana teachers, 7 ; school-teachers, 6.

Zenana work, day schools and camping out.

RAJPUTANA.

DHOLPUR (opened 1908).

Miss Alice Hampton (1896), and one Bible-woman.

Zenana work and day school.

PUNJAB.

DELHI (opened 1867).—Imperial Capital. 954 miles from Calcutta.

Miss Gange (1889), Miss E. J. Williams, Hon. (1893), Miss Morgan (1897), Miss Francis (1902), Miss Fitz-Henry (1908), Miss Porteous (1912).

Zenana visiting, evangelistic work, day schools and boarding school. Dispensary work at Shahdara.

Bible-women, 2 ; day school-teachers, 5 ; boarding school staff, 8 ; Shadhara staff, 3.

PALWAL (opened 1890).—Gurgaon District.

Miss Thorn (1875), Miss Miriam Young (1905), Miss Day (1913), Miss de Rozario (1914), Miss Budden (1915).

Itinerating work in Baraut District, U.P., carried on by Miss Thorn. Zenana visiting and day school work. Industrial Settlement at Salamatpur.

Bible-women, 2 ; day school-teacher, 1 ; Salamatpur staff, 3.

BHIWANI (opened 1887).

Miss Theobald (1890).

Evangelists, 2 ; Zenana teachers, 2.

Zenana and day school work. Evangelistic visiting.

KHARAR (opened 1908).—Ambala District.

Miss Fletcher (1885), Miss Florence Moore (1899), Miss Pearson (1910).

Village and evangelistic work and boarding school.

Bible-women, 5 ; school-teacher, 1 ; boarding school staff, 3.

SIMLA (opened 1915).

Miss Whittaker (1900) and one Bible-woman.

Zenana visiting.

CEYLON

COLOMBO DISTRICT.

COLOMBO.

Miss E. W. Evans (1910), Miss K. A. Dunn (1910).

Girls' boarding school started by B.M.S., 1846.

Mrs. Davey has kindly given temporary service during 1915-16.

MATALE.

Miss J. N. Thomson (1909), Miss Joyce Collier (designated, 1917), Miss Hobday (temporary).

Girls' High School.

SABARAGAMUYA DISTRICT.

RATNAPURA.

Miss E. M. Evans (1912), Miss Ethel King (designated, 1917).

Village work among women and girls. Bible Teachers' Training Institute.

CHINA

SHANTUNG.

TSING-CHOW-FU (opened 1893).

Miss Kirkland (1893), Miss Sifton (1899), Miss Goodchild (1906), Miss Turner (1910), Miss Fullerton (1915).

City and village day schools and classes. Evangelistic work. Boarding school.

Bible-women, 6; school-teachers, 15; boarding school staff, 4.

CHOWTSUN AND TSOWPING (opened 1894).

Miss Simpson (1894), Miss Thomas (1909), Miss Willis (1915).

City and village day schools and classes. Evangelistic work and boarding school.

Bible-women, 5; day school-teachers, 4; boarding school, 3.

PEICHEN (opened 1913).

Miss Kelsey (1913), Miss Eva Taylor (1916).

Evangelistic, 2; Bible-women, 15; itineration, classes and day schools.

SHANSI.

TAI YUAN FU (opened 1897).

Miss Franklin (1905), Miss Frances Coombs (1911),

Miss Elsie Beckingsale (1916).

School-teachers, 3.

Village visiting, day and boarding schools.

SINCHOW (opened 1899).

Miss Manger (1908), Miss F. M. Wood (1908).

Station classes, day schools, and dispensary work.

Christian workers, 4 ; school-teachers, 2.

SHENSI.

SIANFU (opened 1903) and district.

Miss Shekleton (1891), Miss Sowerby (1910), Miss

Waddington (1915), Miss Curtis (1916).

Bible-women, 6 ; day school-teacher, 1 ; boarding school staff, 2.

Day and boarding schools, women's meetings, Bible-schools, station schools, and house-to-house visitation

SAN YUAN and districts including Fu-yin-tsun (opened 1895).

Bible-women, 4 ; school-teachers, 2 ; Fu-yin-tsun boarding school staff, 2.

Evangelistic meetings, village visitation, 20 village schools. The Church area covers 60 villages.

CONGO

LOWER CONGO.

SAN SALVADOR.

Miss Hilda Coppin (1908), Miss M. O. Brooks (1916).

Day and boarding school, home visitation, Bible classes.

WATHEN.

Miss L. A. W. Collett (1909), Miss D. H. James (1911).

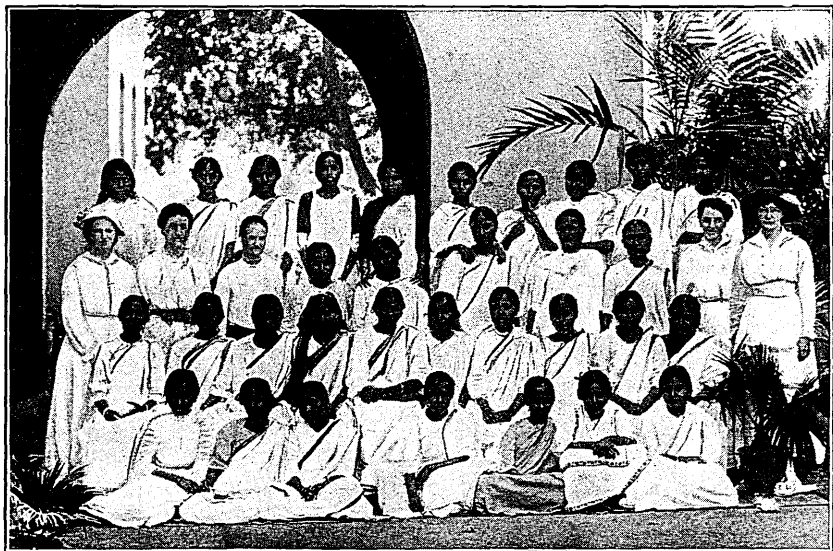
Mixed boarding school, Bible-classes, enquirers' meeting.

UPPER CONGO.

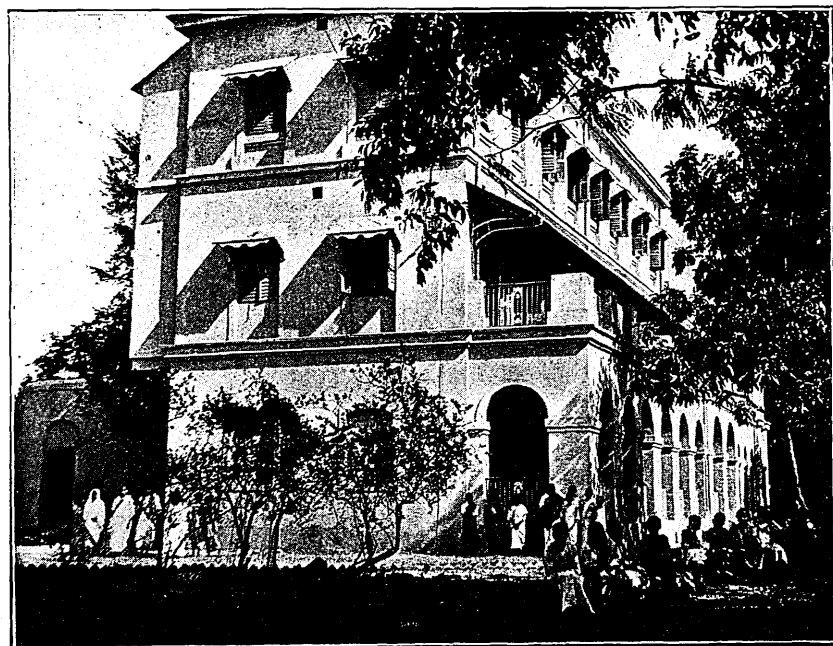
BOLOBO.

Miss de Hailes (1895), Miss Wilson (1913), Miss Hickson (1913).

Station classes for women and girls, evangelistic visiting, medical work.



Teachers and Girls of the United Missionary High School, Calcutta



Arthington House, Entally, Calcutta. Girls' Boarding School

EUROPE

ITALY.

ROME.

Miss E. G. Wall (1910), and a band of helpers.

Medical Mission work among the very poor, distribution of Gospels among Italian soldiers.

FRANCE.

In Morlaix, Brittany, the Misses Jenkins have meetings for the fisher people at Primel and minister to their needs.

MEDICAL MISSION AUXILIARY

List of Women Missionaries and Stations

INDIA

GANJAM.

BERHAMPUR.

Sister Edith Soper (1909), Sister Marjorie Willis (1915).
Women's hospital with 30 beds.

PUNJAB.

PALWAL.

Miss Edith Young, M.B., B.S. (Lond.) (1902), Miss
Florence Payne, M.D. (Brux.), L.S.A. (1912), Sister
Muriel Hawkins (1911).
Women's hospital, 32 beds ; out-patients, 4,363.

BHIWANI.

Miss Ellen Farrer, M.B., B.S. (Lond.), (1891), Miss
Mary Bisset, M.B., B.S. (Aberdeen), (1905), Sister
Margaret Rawson (1912), Sister Mary Guyton (1914).

RAJPUTANA.

DHOLPUR.

Miss Mary Raw, M.B., B.S. (Durham), (1904), Sister
Marion Henry (1908).
Women's hospital, 16 beds.

CHINA

SHANTUNG.

TSI-NAN-FU.

Sister Margaret Logan (1909), Sister Ethel Pollard
(1916).
Hospital, 110 beds ; out-patients, 10,371.

CHOWTSUN.

Sister Constance L. May (1916).
Hospital, 54 beds ; 5,241 out-patients

SHANSI.

TAI-YUAN-FU.

Sister Annie Ross ter (1912), Sister Gertrude Jaques (1915).

Women's hospital, 34 beds ; 854 out-patients.

SHENSI.

SI-AN-FU.

Mrs. Young, M.D. (U.S.A.) (1907), Mrs. Fairburn, M.B., B.Ch. (Edin.) (1907), Sister Jessie Smyth (1913).

Hospital, 74 beds ; 5,024 out-patients.

CONGO

SAN SALVADOR.

Sister A. H. Bell (1909).

Hospital, 24 beds ; 9,546 out-patients.

BOLOBO.

Sister Kate Clappen (1913).

Hospital, 36 beds.

KINSHASA.

Mrs. Frank Longland, M.B., B.Ch. (Edin.) (1910).

Hospital, 12 beds.

LIST OF MISSIONARIES

NOTE.—In the early Annual Reports the names of several workers are given, who rendered temporary help in India. The following list comprises those on the Staff as missionaries or assistants.

INDIA

Began Work.		Left.	Began Work.		Left.
1868	*Miss E. Page	- m. 1870	1881	*Mrs. Mooney	- d. 1883
1868	*Miss Robinson	- d. 1891	1882	Miss I. M. Angus	-
1868	*Mrs. Sanders	- d. 1890	1882	Miss Schreier	-
1869	*Miss Joseph	- d. 1910		m. Johnson.	1883
1869	*Miss Simpson	- - 1877	1882	Miss M. Cooke	-
1871	Miss Fryer	- m. Bray. 1873		m. R. Williamson.	1886
1871	Mrs. Dakin	- - 1882		rejoined 1891.	1893
1871	*Mrs. Hennessey	- - 1873	1882	*Miss E. Thomas	- - 1889
1872	*Mrs. Deverill	- - 1878	1882	*Miss L. Thomas	- - 1892
1872	*Miss Bond	- - 1874	1882	*Miss G. Gordon	- - 1884
1872	*Miss Elloy	- - 1880	1882	*Miss Duval	- - 1899
1872	Miss Leigh (G. B. Mis.)	-	1883	Miss S. Jennings	- - 1884
	retired.	1906	1883	Miss Symes	- - 1884
1872	*Miss Watkins	- - 1874	1883	Miss Spinks	- - 1884
1873	*Mrs. Ewart	- m. Kirwan. 1893	1883	Miss Bush	- - 1884
1874	Mrs. Campagnae	- - 1879	1883	Miss E. L. Thomas	- - 1889
1874	*Miss Garrett	- - 1878	1883	Miss Rooke	- - 1906
1874	*Miss Sutherland	- - 1875	1883	*Miss Maelzer	- - 1889
1875	Miss Bertha Thorn	-	1883	*Miss Thornton	- - 1884
1875	*Miss Chard	- m. Davies. 1882	1883	*Mrs. Ellis	- -
	rejoined 1892.	1894	1884	Miss Florence Smith	- - 1896
1875	*Mrs. Spear	- - 1885	1884	*Mrs. Manuel	- d. 1908
1876	*Miss J. Anderson	-	1885	*Miss H. Dawson	- -
	m. Barrow.	1887	1885	*Miss Alice Bion	- - 1901
1876	*Mrs. Ebenezer	- d. 1879	1885	*Miss Fletcher (1882,	-
1877	Miss Kemp	- - 1879		Cameroons, B.M.S.)	-
1877	Mrs. C. C. Brown	- - 1883	1885	*Miss F. M. Mackintosh	- d. 1912
1877	Miss Craik	- - d. 1878	1885	*Miss Bonnaud	- retired. 1915
1877	*Mrs. Marwood	- d. 1890	1885	Miss Maslen	- m. Jones. 1887
1878	Miss Barnes	- - 1883	1885	Miss J. Taylor	- -
1878	*Mrs. Fishbourne	-	1885	Miss Bell	- - 1887
	m. Robinson.	1892	1885	*Mrs. Rule	- - 1889
1878	*Mrs. Peel	- m. Seymour. 1888	1885	*Mrs. Langer	- retired. 1909
1879	Miss Anna Wells	- d. 1885	1885	*Miss Tresham	- retired. 1915
1879	Miss K. Thompson	- 1881	1885	*Miss Drane	- - 1887
1879	Miss Johnstone	-	1886	*Mrs. Swinden	- - 1890
	m. Wilson.	1887	1886	Miss Compston	-
1879	*Miss Hubbard	- - 1883		m. Kerry.	1895
1879	*Misses Mackintosh	- - 1886	1886	Miss S. Toone	- - 1887
1879	*Miss Ewart	- - 1894	1886	Miss E. Bate	- - 1906
1880	*Mrs. Harris	- - 1889	1886	*Miss E. Anderson	-
1881	*Mrs. Dawson	- d. 1906		m. Wood.	1890
1881	Miss Harris	- m. Rouse. 1887	1886	*Mrs. W. Williamson	- 1904
1881	Miss Neave	- m. Crawford. 1888		Returned 1915.	1916
1881	Miss Bourne	- - 1887	1887	*Mrs. Wince	- - d. 1905
1881	Miss Hallam	- - 1881	1887	Miss Hayward	- m. James. 1892
1881	Miss Titherington	-	1887	Miss Allen	- - m. 1896
	m. Potter.	1883	1887	Miss Hartley	- m. Day. 1890
1881	*Miss Mercado	- - 1884			

* Asterisk = joined in India.

d. = died. m. = married.



United Training College for Women, Calcutta



Carey Hall
United Missionary Training College, Birmingham

List of Missionaries

49

Began Work.		Left.
1887	Miss A. Williamson	- 1889
	<i>rejoined</i> 1895 m. Gilbert.	1901
	<i>rejoined</i> 1904.	
1887	*Mrs. W. S. Dawson	- 1900
1888	*Mrs. Ritchie	- 1895
1888	Miss L. Blackwell	d. 1889
1888	Miss Saker	-
	(Cameroons 1879).	1894
1888	Miss Dean	- d. 1891
1888	*Miss Patton	- d. 1889
1888	Miss F. Blackwell	- 1895
1889	Miss Way m. Avetoom.	1896
1889	Miss A. Gange	-
1889	Miss A. Theobald	-
1889	Miss A. Ewing	-
1889	*Miss Prideaux	-
	m. Norledge.	1892
1889	*Miss Doran	- 1892
1889	*Miss Watson	- d. 1913
1890	*Mrs. McLeod	retired. 1915
1890	*Miss Wells	- 1899
1890	*Miss Das	- 1894
1891	*Miss J. Wince	-
1891	*Miss M. de Souza	- 1892
1891	*Miss L. de Souza	-
1891	Miss Fox	- 1894
1891	*Miss Peters	- 1894
1891	Miss A. Finch	-
1891	Miss M. Thatcher	-
1892	Miss M. Bergin	-
1892	Miss A. Wrigley	- 1903
1892	Miss Amy Pike	-
	m. Wilson.	1896
1892	Miss K. Gleazer	-
	m. Heberlet.	1903
1892	*Miss Sircar	- 1894
1892	*Miss de Cruz	- 1894
1892	*Miss E. Moore	retired. 1916
1892	*Miss Shepherd	- 1900
1892	*Miss Harper	- m. 1894
1893	Miss M. Coombs	- d. 1914
1893	Miss R. A. Ekhout	-
1893	Miss E. M. Dyson	-
1893	Miss E. J. Williams	-
1893	*Miss Morris	- m. 1910
1894	Mrs. W. R. Bion	- 1913
1895	*Miss Reed	- 1898
1895	Miss E. Mannington	-
	m. Morgan.	1905
1895	Miss Clare	- 1896
1895	Miss Phillips m. Smith.	1898
1896	Mrs. Bayley	-
1896	Miss Macauley	- 1897
1896	Miss Gee m. Croghan.	1901
1896	Miss E. Jones	- 1901
1896	Miss A. N. Thompson,	-
	B.Sc.	
1896	*Miss A. Hampton	-
1896	*Miss E. Mannel	- 1900
1897	Miss E. Williamson	-
1897	*Miss Peel	- m. 1898
1897	Miss Lynne	-
	1901, B.M.S., 1903-11.	
1897	Miss Bunn	- d. 1899

Began Work.		Left.
1897	Miss Murphy	- 1908
1897	Miss Woodward	-
	m. Miller.	1903
1897	Miss B. Finch m. Shaw.	1904
1897	Miss E. M. Morgan	-
1898	*Miss J. McLeod	-
1898	Miss Kidley	- 1901
1899	Miss F. Moore	-
1899	Miss Pollard	- 1911
1899	Miss E. M. Barrass	d. 1916
	(Soc. F.E.E., 1882).	
1900	Miss Christian Jones	- 1906
1900	Miss Matthews	-
	m. Wenger.	1906
1900	Miss E. M. Payne	-
1900	Miss M. Whittaker	-
1900	Miss M. Adams	- 1902
1900	Miss Parsons	- 1905
1901	*Miss F. Pike	- d. 1909
1902	Miss A. Francis	-
1902	*Miss F. Vaughan	-
1903	Miss Lilla Cook	-
1903	Miss Evelyn Cooke	d. 1912
1902	Miss Eliz. Fergusson	- 1908
1904	Miss Marion Bell	-
1904	Miss M. Bion	-
1904	Miss A. Weaver	-
1904	*Miss Swinden	-
	m. Roberts.	1905
1904	*Miss Buchanan	-
1905	Miss Ruth Lane	-
	m. Norledge.	1911
1905	Miss May Wilkes	- d. 1912
1905	Miss L. Fegan	- 1909
1905	Miss J. G. H. Jones, B.A.	-
1905	Miss Miriam Young	-
1906	Miss W. Thomson	-
	m. Best.	1907
1906	Miss L. Edwards	- 1916
1907	Miss Beatrice James	-
1907	*Miss de Bretton	-
1908	Miss N. Brookfield	- 1911
1908	Miss A. Donnelly	-
1908	Miss W. FitzHenry	-
1908	Miss A. Tuff	-
1908	*Miss Tuck	- 1911
1909	Miss M. Coutts	-
1909	Miss A. B. Cracknell, B.A.	-
	m. Dixon.	1914
1909	Miss A. P. Wells	-
	m. Lazarus.	1916
1910	Miss M. Pearson	-
1930	Miss E. Atkinson	-
1910	Miss E. C. Wigner, B.A.	-
1911	Miss D. L. Goodman	-
	m. Teichmann.	1914
1911	Miss B. Scoresby	- 1917
1911	Miss A. M. Lewis	-
	m. Cruickshank.	1914
1911	Miss Nellie Lewis	- 1913
1912	Miss G. Porter	-
1912	Miss E. F. Drayson	-
1912	Miss H. Porteous	-
1912	Miss Dora E. Watts	-

* Asterisk = joined in India.

d. = died. m. = married.

Jubilee of Women's Work

Began Work.		Left.	Began Work.		Left.
1912	Miss Edith Williams, M.A.	-	1915	Miss A. Moule, B.A.	-
1913	Miss Mary Day	-	1915	Miss K. Pratt	-
1913	*Miss de Rozario	-	1915	Miss B. Budden	-
1914	Miss E. S. White	-	1916	Miss L. L. Johnson	-
1914	Miss M. A. D. Bowman	1916	1916	Miss E. M. Little	-
1914	Miss F. G. Pellett	-	1916	Miss F. E. Lusty	-
1915	Miss D. M. Webb	-	1916	*Miss C. Hodgkinson	-

CEYLON

1896	Miss Helen Moodie		1909	Miss T. S. R. Collier	1916
	<i>m. Skeen.</i>	1903	1909	Miss J. N. Thomson	-
1905	Miss L. G. Robinson		1910	Miss K. A. Dunn	-
	<i>m. Raw.</i>	1911	1910	Miss Elsie W. Evans	-
1906	Miss R. C. Lapham		1912	Miss Ethel M. Evans	-
	<i>m. Davey.</i>	1915	1915	Miss O. G. Hobday	-
1907	Miss A. A. Coleman		1917	Miss Joyce Collier	-
	<i>m. Charter.</i>	1909	1917	Miss Ethel King	-
1907	Miss E. M. Collier				
	<i>m. Ginn.</i>	1909			

CHINA

1882	Miss Sowerby	<i>m. Drake.</i>	1882	1906	Miss Goodchild	-
1893	Miss Shalders	-	1901	1907	Miss E. M. Weeks	
1893	Miss Kirkland	-			<i>m. Heeren.</i>	1912
1894	Miss Aldridge		1908	Miss J. Manger	-	
	<i>m. Paterson.</i>	1913	1908	Miss F. Wood	-	
1894	Miss Simpson	-	1908	Miss J. Walter		
1895	Miss Greig	<i>m. Smith.</i>	1898		<i>m. Garnier.</i>	1910
1896	Miss Foord	-	1899	Miss H. M. Green		
1898	Miss J. Beckingsale	<i>d.</i>	1913		<i>m. Shields.</i>	1912
1899	Miss B. Renaut	<i>d.</i>	1900	1909	Miss M. Thomas	-
1899	Miss H. Sifton, B.A.	-	1910	Miss H. M. Turner	-	
1899	Miss Read	-	1910	Miss Ada Sowerby	-	
1899	Miss Timmis	<i>d.</i>	1900	Miss S. K. Olney	-	1915
1900	Miss Law	-	1911	Miss Frances Coombs	-	
1903	Miss Biss	-	1912	Miss A. Marjorie Lewis	<i>d.</i>	1914
1903	Miss Shekleton		1913	Miss K. Kelsey	-	
	(1891 C.I.M.)		1914	Miss W. M. Fullerton	-	
1904	Miss Russell	<i>m. Watson.</i>	1908	Miss C. Waddington	-	
1904	Miss Fugett	<i>m. Smith.</i>	1906	Miss P. Willis	-	
1905	Miss K. M. Franklin	-	1916	Miss D. Curtis	-	
1905	Miss F. Ward	-	1916	Miss E. L. Beckingsale	-	
1905	Mrs. Shipway	<i>m. Wills.</i>	1906	Miss G. E. Taylor	-	
1906	Miss Nelmes	<i>m. Charter.</i>	1909			

CONGO

1880	Miss Comber	<i>m. Hay.</i>	1884	1908	Miss H. A. Coppin	
1882	Miss Thomas	<i>m. Lewis.</i>	1884	1909	Miss H. A. Paterson	
1886	Miss Spearing	<i>d.</i>	1887		<i>m. Claridge.</i>	1916
1887	Miss Butcher	<i>m. Brown.</i>	1889	1909	Miss L. A. W. Collett	-
1888	Miss Silvey	<i>m. Cameron.</i>	1891	1910	Miss Whitmore	
1895	Miss L. M. de Hailes	-			<i>m. Lambotte.</i>	1914
1896	Miss Feisser	<i>m. Bell.</i>	1897	1911	Miss D. H. James	-
1898	Miss Brindle	-	1899	1913	Miss A. M. Wilson	-
1903	Miss Denton	-	1904	1913	Miss G. M. Hickson	-
1908	Miss M. S. Shead	<i>m.</i>	1915	1916	Miss M. O. Brooks	-

ITALY

1887	Miss Yates	-	1910	Miss E. G. Wall	
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* Asterisk = joined in India. *d.* = died. *m.* = married.

List of Missionaries

51

MEDICAL MISSION

Began Work.		Left.	Began Work.		Left.
DOCTORS.					
1890	Miss Roche, M.B.	1894	1907	Miss V. Stanford	
1891	Miss E. M. Farrer, M.B.,			<i>m.</i> Jones.	1912
	B.S. -		1907	Miss Lucy Fergusson -	1913
1891	Miss Edith Brown, M.D.	1894	1908	Miss E. Gautrey -	<i>d.</i> 1914
1896	Miss F. Butcher, M.D. -	1905	1908	Miss Helen Watt	
1900	Miss N. Ottmann,			<i>m.</i> Scollay.	1915
	L.M. & S. -		1908	Miss M. Henry -	-
1902	Miss E. Young, M.D.,		1909	Miss M. F. Logan -	-
	B.S. -		1909	Miss D. Hills	
1902	Miss Shepheard, M.B.,			<i>m.</i> Williams.	1910
	B.S. (lent by L.M.S.)	1903	1909	Miss E. M. Ellis	
1904	Miss M. Raw, M.B., B.S.			<i>m.</i> Toone	1915
1907	Miss Paula Maier, M.B.,		1909	Miss A. Bell -	-
	Ch.B. <i>m.</i> Fairburn.	1910	1909	Miss A. Jackson -	- 1916
1907	Miss M. Bisset, M.B.,		1909	Miss J. Smyth -	-
	Ch.B. -		1909	Miss A. E. Soper -	-
1908	Miss M. Stott, M.B., Ch.B.		1911	Miss M. Hawkins -	-
	<i>m.</i> Bhoire.	1911	1911	Miss M. Ransom -	-
1911	Miss Florence Payne,		1911	Miss E. A. Rossiter -	-
	M.D. -	-	1911	Miss R. E. Gee	
NURSES.				<i>m.</i> Hynes.	1915
1900	Miss Marion Butcher -	1901	1913	Miss S. K. Clappen -	-
1904	Miss E. Duff <i>m.</i> Joseph.	1907	1914	Miss M. F. Guyton -	-
1906	Miss K. Lane		1914	Miss Marjory Willis -	-
	<i>m.</i> Henderson Smith.	1910	1915	Miss Ethel Pollard -	-
1907	Miss Cumstock -	1908	1915	Miss Gertrude Jaques -	-
			1916	Miss Constance L. May -	-
			1917	Miss Ellen Ingram -	-
				<i>designated.</i>	

* Asterisk = joined in India.

d. = died.

m. = married.

BV
2612
B₃
1917

Baptist Missionary
Society.

Jubilee 1867-1917

570585

2- 9103

2- 9103

10/16/67

